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RELIGIOUS DOCTRINE

DOES it matter very much to argue about the doctrine of the Trinity? One presumes that it is not mentioned very much in sermons, general Christian teaching, or even theological works. Most Christians, it must be assumed, are completely hazy about what it means, and when mentioned in discussion, if ever, it is rather shrugged off as a dusty remnant from the past. This is a wrong attitude. The doctrine is not dead, and whilst there is a direct worship of Christ it is not likely to die. The latter worship, stated theologically in the doctrine, creates a gulf between traditional Christianity and the many people who, still wishing to be Christians, can find little connection between Jesus of Nazareth and the Second Person of the Trinity.

Indeed, those Christians who have no experience of the mystical, supernatural Christ, have to find another kind of language in which to speak of Jesus of Nazareth. This other language, and the different experience that goes with it, may be illustrated in the following manner.

Certain Claims

It is traditionally claimed that Jesus declared himself to be the Messiah. The Messiah is a divine figure which belongs only, historically, to the Jewish nation. It was a historic belief which survives to-day only among small enclaves of orthodox Jews. There was and is no Messiah. Jesus was using—if he did use it—a belief current in his own day, and in his own nation, to make his own role of more meaning to himself. He was suffering from an illusion. This was necessary and inevitable. All men living in history—and all men live there—must suffer certain illusions. It is a part of the humanity of a man. Certain passionately held beliefs to-day, of various kinds, will be seen to be arrant nonsense in certain particulars to men who are to come after. Jesus, necessarily, just because he was a man who lived two thousand years ago, shared some of the fundamental beliefs of his countrymen. They are now seen to be erroneous.

Jesus, as a devout Jew, worshipped in the Temple of Jerusalem. All this is implied in the New Testament, and in addition there is a direct record. It is reported in the Gospel of Luke that after the disciples were convinced of the resurrection they returned to Jerusalem and constantly went to the Temple "with great joy . . . praising God". It is unlikely they would have gone there, or it is unlikely that the records of the Gospel would have said they did, unless it was assumed that Jesus worshipped — and that there was nothing odd in this assumption. Yet in the Temple religious practices took place, such as the slaughter of animals for sacrifice, that would be revolting to most modern Christians. Jesus must have taken part in such practices.

The Human Situation

Jesus was a Jew and consequently was circumsized. He must have expected others to accept the same practice. Whatever ideas may be held about this, there is something grotesque—in the language being used here—between this practice and the idea of the Second Person of the Trinity.

Jesus of Nazareth, if words can have meaning at all, was held within the human situation of his own day; he shared the humanity, and consequently the major practices, of the people with whom he lived and to whom he preached. A part of this humanity inevitably involves illusory historic beliefs, religious practices repugnant to later generations and civilizations, and social practices (when unrelated to a certain religious belief) to be regarded as barbaric.

All this is undeniable. It is the kind of language which must be used by those who wish to realize Jesus Christ in his historic environment. It is a language which cannot be shared with traditional Christian beliefs, consequently there is a gulf which ought to be recognized between those who regard Jesus as a supernatural, mystical figure and those who regard him as a man moving on the plane of history. The doctrine of the Trinity is important. It is important in what it affirms; and in what it forces many people who wish to be known as Christians, and revere the title, to deny. They deny that there is any connection whatever between Jesus of Nazareth, and the Son of God declared in the Creeds.

What then, to these Christians, is the meaning of Jesus of Nazareth?

A Permanent Role

Apart altogether from the shared meaning of goodness and righteousness to be found in his person in a Christian environment there is something deeper. There is a moving hope and a deep religious experience in witnessing the central person of the Christian religion realizing through all the cruel limitations of history an ultimate spiritual conquest. Within these limitations there can be witnessed an elevation of religious grandeur that is destroying the limitations, even if for one reason or another they have to be accepted. It can be declared that this is a permanent human situation. The greatness of man lies in the fact that he has to destroy what he accepts. His humanity is constantly reaching beyond itself to create a home it has not yet known.

The manner in which Jesus of Nazareth sustained and magnified this destiny is of ultimate religious significance. It can be claimed that the doctrine of the Trinity obscures this. It hides this religious situation in a supernaturalism which no longer touches history as it is lived at any point. There is no connection between Jesus worshipping in the Temple and "sitting on the right hand of God". There is between the same Jesus and the acts, teachings and thoughts which destroyed what was limited in this worship.

REMEMBRANCE DAY

"WE THAT ARE LEFT"

By L. Baker Short

I MUST be either a squirrel or a jackdaw who collects all sorts of things. For on my shelves is a line of little books. They are a variety of text-books which are probably perfectly useless to-day. They are the books which we used when I was a boy at Willaston School. But I do not destroy them, for they bring back many memories. For besides my own name they contain the names of many that were "boys when I was a boy". As one boy finished with a book, he sold it to another boy, sometimes generation after generation. So they came into my possession, and enshrine much history of the old school.

But it is particularly as Remembrance Sunday comes round each year that I look "a little sadly" at that line of miscellaneous books. For I went to Willaston School in 1914, and the First World War broke out after my first Summer Term. I remained at the school till 1920—so that my most impressionable years were lived in those terrible and tragic years of war. Those who remember only the Second World War have no idea of the slaughter and maiming caused by that first war. Most of the boys whose books I have inherited served in that war, many were wounded, some never came back. Keen, bright, eager, healthy young fellows who had shared every aspect of life with me in a boarding school, volunteered their services for country and humanity—and some of them never returned. How well I remember how we who were still at school would watch anxiously the face of the Headmaster, H. Lang Jones (happily still with us) when so often after Morning Prayers he had, with terrible solemnity, to announce to us that yet one more Old Boy was wounded or missing or killed. I remember the announcement of the death of Rawsthorne, a brilliant Balliol scholar—whose father founded another scholarship in his memory. I remember the death of Mansfield Evans, who barely survived the war in France only to die later in the fighting in Mesopotamia. Son of the Rev. Priestley Evans, for so long our minister at Bury, he looked liked becoming the first Willaston to enter the Unitarian ministry. To-day at Manchester College there is in his memory the Mansfield Evans Philosophy Prize.

I remember . . .

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From my line of little books I take down "Tales of Early Rome", which once belonged to Philip Homer, son of the late Rev. F. A. Homer for so many years our minister at West Bromwich. How he and his friend, Oliver Hibbert (of Hyde Chapel, Gee Cross), both fleet of foot, would as prefects chase us laggards as we did the morning run before breakfast from the school to the Crewe Road gate and back! Entirely appropriately they both joined the Royal Flying Corps and survived, though not both unscathed. Then there is the Latin Reader of Coventry minor (of the well-known Unitarian family). In addition to his name, Coventry minor has also written "Latin Master, Mr. Hanby". Poor young Mr. Hanby, junior Latin Master! how he would bang his huge lexicon upon his desk in mock anger, and shout: "You at it again, Blester!", because I persisted in asking so many questions. He volunteered—one of the earliest in the war—and never came back.

"A Poem of Longfellow" once belonged to Skelton, of a family connected with Mill Hill Chapel, Leeds. Frank Skelton won a science exhibition to one of the older universities. He crashed and was killed in the Royal Flying Corps. A school Bible is inscribed with the name of one of the five Richardson boys who came to Willaston—another Mill Hill family. And at once I think of Basil Richardson, our pride on the cricket and rugger fields, so gay, so debonair, so popular. I can still see him on sunny summer afternoons on the cricket field, with his fair hair and his white flannels—so happy, so full of life. And then not long afterwards we learned that, a handsome young officer in the kilt, he had died at the head of his men in one of the Scottish regiments. Then there was his cousin, David Philip Hirsch, also of Mill Hill, tall and clever, who had just won an open scholarship to Oxford. To us juniors he seemed, as Head Boy, rather severe and frightening. But on the cricket field he was a mighty "slogger". With rather poor sight, he would crouch with his great height, and then take a terrific swipe. It was either a six or he was out. And so it was with him a very little later in the war. Already a Captain at nineteen, he died gallantly leading and encouraging his men in some impossible situation. He had swiped Death for six—and was awarded the Victoria Cross, the proudest moment in little Willaston's brief history.

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Among my little books are also a Greek Reader and a Greek Exercise book, once the possession of my friend, Geoffrey Lummis, son of the once well-known Unitarian minister, the Rev. Dr. E. W. Lummis. The son is now an Anglican clergyman. Geoffrey Lummis was, I believe, the only Old Willastonian who faced those severe First War tribunals as a conscientious objector. I myself was also at that early age a confirmed pacifist, but as the war finished when I was sixteen I did not have to face the ordeal by tribunal. It was, however, no easy thing in the close corporate life of a boarding school to be finally the only boy who refused to join the school cadet corps in the middle of a war. At first, it meant considerable unpopularity, though in the end war-weariness made the other boys sympathetic. But I hated the evil and cruelty of war with a terrible hate. My heart was torn with anguish as one by one my school-fellows were taken, and often the most brilliant and able were killed. Oh! the folly and waste and the tragedy of it all! And as was our practice at the school, I would kneel down by my dormitory bed each night and pray and pray that God would spare my school-fellows and quickly bring the horrible war to an end.

On Saturday evenings at Willaston School we used to gather in the Dining Hall to sing songs chosen in turn by the boys from our song-book. Quite often we chose the Harrow Football Song which begins: "Forty years on, when afar and asunder parted are those who are singing to-day". It is now forty years on since those tragic days of the First World War. But still there lives on in our hearts the sacred memory of those whose lives were blasted in that war. Our hopes and endeavours after peace have been thwarted and frustrated. There has been a Second World War. War fears are still in the air. "We that are left grow old". But "we that are left", we to whom the privilege of life has been vouchsafed, must never rest from our struggles after peace, however painful and slow the process. It is our bounden duty to the dead. So once more as Remembrance Day comes round, I look at my line of little books—and I renew my vows in the cause of peace and the service of the United Nations.

Padiham: Nineteen people who have joined the Padiham Chapel this year were welcomed by the minister and by the vice-president, Mr. P. Wood, on Sunday evening, October 27, at a special service.

A "door to door" collection was taken during the previous week in aid of the General Assembly, and this realised £12.

COMMENT

Man's Ingratitude

A RAILWAY goods guard recently found a handbag in a first-class compartment at London Road Station, Manchester, which contained £3,829 in notes. He handed the bag to an inspector. A lady came along and claimed the bag. On receiving it she handed 2s. 6d. to be given to the finder. As the man's wife said: "I know you should not be paid for being honest, but half a crown was a paltry reward for finding so much". Shakespeare once said that he hated ingratitude more than "lying, vainness, babbling, drunkenness": but apparently gratitude is becoming outmoded.

Speaking in Manchester a few days ago, Sir John Wolfenden, Vice-Chancellor of Reading University recommended social workers of all kinds never to expect gratitude. He himself as a teacher had come to learn that terribly hard lesson—that "one of the reasons for the existence of parents and schoolteachers is to be grown out of". He recommended to members of family service units, to whom he was speaking, not to "be depressed because a lot of these people, like a lot of young people feel that they are sick and tired of being done good to and being worked among. I don't blame them. I should be, too, but you have to persuade them by working inside among them and by sharing their problems. It needs courage, patience, humility, and as we say on the other side of the Pennines, gumption, as well as the wish to do good". That may be so, but for all that, gratitude does add a little spice to well-doing.

Divorce

Most Unitarians will sympathize with the Birmingham protest against the stand taken by the Archbishop against remarriage in church of people who have been divorced. The fact remains, of course, that by law, as implied in the 1857 Act, every resident in a parish, whether Anglican or not has a right to be married in the parish church. This right, however, is so difficult to enforce that there seem to be no cases dealing with the subject; at any rate the expense and the fact that only a limited number of people can begin an action under the Incumbents' Discipline Measures, ensure that in fact as well as in the opinion of the Archbishop and his supporters, no person can demand to be married in a parish church whose spouse is still living.

The Rights of Women

During the last century there has been a complete revolution in the legal position of women in society; but it is extraordinary that there has been so little change in modern conditions that can be attributed to the changed position of women. In spite of the political emancipation of women, surprisingly few have entered Parliament or taken a high place in political life, although there are many examples which show that women are not handicapped by sex. The Manchester College of Science and Technology has just embarked on an enquiry into the employment of women scientists and technologists in industry. In Britain there are very few women in the engineering profession, although in Russia and the United States women are employed in considerable numbers. Questionnaires are being sent to a large number of firms inquiring what facilities there are in industry itself for training women in technology. Here, I should think, the feeling will be expressed that owing to the high marriage rate among women graduates, time used in training women is largely time wasted.

Another aspect of the place of women in society was touched on at a session of the British Council of Churches, when it was asked that facilities be given in all the churches for the admission of women to the ministry. The opposition of the Anglican Church was decisive in this particular instance; but just as interesting was the undoubted fact, as pointed out by a Baptist minister, that allowing women to take orders has made little difference to the church; very few women came forward for the purpose, and the main opposition came from women. It's all very strange.

Criticism of Royalty

It is a principle of British political life that criticism should be allowed so long as it is not prompted by wrong motives, and not grossly unfair. In the past, criticism has been unsparingly poured out, not only on party political leaders, but on the constitution itself; and no person has been considered too exalted to be a target of criticism, although sometimes, as in the case of George IV, the critics have been punished by the courts. In my opinion the odium that has attached lately to critics of the Queen has been mistaken. If the critic is mistaken time will soon show the fact, but when he is smothered with mud, there are always plenty to think that only so can the object of criticism be justified. There is also the unfortunate fact that such conduct has a bad effect on foreign opinion. When I was in Bavaria a few weeks ago, there was a great deal in the German papers about the "Altrincham" criticisms. These were repeated, with the additional statement that the criticism had penetrated very deeply into the Conservative party itself, whilst the *British Weekly's* contribution to the controversy was built up in the papers so as to imply that the whole of Scottish Presbyterianism was behind it. Such statements are unfortunate because although clearly exaggerated they are accepted at their face value. We are fortunate in our royal family; it is no service to them to concoct a dogma of royal immunity from criticism, which certainly has no basis in our past history.

From the Mouths of Children

Precocious child (writing her first novel): "I was born in an ugly and dirty street in London, whilst my frivolous Mamma amused herself in Paris".

The arithmetic teacher asked a precocious scholar: "How much is two plus three?" "Five". "Quite good", said the teacher. "What do you mean 'quite good'? My answer could not be beaten".

The schoolmistress was telling the pupils about King Henry, who was said never to have laughed after the death of his son. But little Anne had a somewhat doubtful expression in her eyes, and at last she raised her hand. "Please, Miss, what did he do when they tickled him?"

"Do you know, Tommy Smith, that George Washington at your age was the best scholar in the school?" "Of course," said the boy, "and at *your* age he was already President of the United States".

Commentator.

FROM MY JOURNAL

By "Simplicitas"

JOHN EARNEST breezed in to-day more than usually jubilant. "I shan't be needing any more of your lectures on forbearance, S.", he said. "The P.'s have at last found a house near their son. We're giving them a slap-up farewell social, and will you take the chair a month tonight?" I was glad for John's sake. When he first came as minister to Steepholm, the Rev. P., its former minister, was still living in the manse. John, as an unmarried man, had no wish to live there and it suited all parties for Mr. and Mrs. P. to stay on, paying rent to the committee. Old P. is a lovely soul and he determined to keep well out of the way of the new young minister. But he had reckoned without the congregation. Since he was still on the spot they insisted on his taking their marriages and funerals and on christening their children. They hoped John wouldn't mind, and asked him to read the lesson. On several occasions John has complained to me that so long as this went on he would never overcome the limitations of his inexperience and be accepted as Steepholm's real minister. This matter of retirement is a real problem. If I move away from Redville when I retire I will cut myself off from all friends and from the cultural activities in which I like to think I play a useful part. If I stay I shall announce that henceforth I will undertake no pastoral duty whatever and leave the way clear for my successor. But even then I should want to continue seeing my schoolmaster convert, F., for we have become personal friends. But *if* Mr. F., then Mr. Y. will say why don't I visit him, and there I shall be embarked on a round of pastoral visits treading on the heels of my successor. No! we will move right away, cost what it may!

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My journey down on the bus tonight with our congregational minister reminded me that the bazaar season is upon us. He rather grimly said he was on his way to the first meeting of his bazaar committee determined that this year there would be no fancy business. Last year a member of his congregation was in a position to persuade a famous B.B.C. personality to open the affair. The hall was jammed with townsfolk eager to see their idol and when he took his early departure they surged out to see him go. That was the last the stallholders saw of them. Not a penny could they spend because of the crush, even had they wanted to do so, and the treasurer had to find the idol's return first-class fare to London. I instanced our own Steepholm where the youth club spent a whole fortnight transforming the church hall into a passable semblance of Hawaii. When I asked to be led to the Youth Group stall that I might patronize such enterprise I was told they hadn't had time to make anything with all the transformation to do. Since none but the Steepholm regulars were present, I thought the Youth Group might have better employed its time for the good of the church by making table-mats for sale.

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Ruth came in tonight so weary that I asked her what she had been attending. "Trumpet voluntary", she said tersely. I couldn't recall any musical society meeting so I asked in surprise, "Purcells?" "No, Jones's", she replied. I, too, am well used to hearing of the prowess of Mrs. Jones, and of her children and of her children's children. But which of us dare throw the first stone? It's a common enough habit, this blowing of one's own trumpet. It doesn't require to be learned. It only requires to be unlearned, and that is no mean achievement.

THE JOHN GREGSON TRUST

By H. Stewart Carter

(A new Trust of particular interest to Unitarian and Free Christian Churches.)

THE John Gregson Trust, founded in 1956, owes its origin to the late John Thomas Gregson, who died at the age of 87 on October 27, 1949. Born and educated in Bolton, he was a member of Bank Street Chapel until he left this country for South Africa in 1889. There he was engaged in banking, and made a considerable fortune, and while he remained in South Africa he was a regular attendant at the Free Protestant (Unitarian) Church at Cape Town. On his retirement, early in the present century, he returned to Bolton where he resided until his death, and resumed his membership of Bank Street Chapel. In addition to his life-long devotion to the cause of Unitarianism and Liberal Religion, he was interested in science and languages, and was a lover of art and music. He was unmarried and on his death his only near relatives were his two nieces, Mrs. Amy Howarth and Mrs. Sybil Dodson, daughters of his sister, Esther, who married Mr. Walter Simpson, of Bolton, and he had appointed these two nieces with the Standard Bank of South Africa, as his Executors and Trustees. After giving certain legacies and making other provisions, he directed that at the expiration of five years from the date of his death one-half of the remaining estate should be given to "such deserving institutions" as his two nieces should determine.

Knowing the wish of their uncle to make some provision for the Unitarian movement with which he had been associated all his life, Mrs. Howarth and Mrs. Dodson approached the Secretary of the Hibbert Trust at the end of 1954 with a view to the possibility of the Hibbert Trustees undertaking to administer a John Gregson Trust, one of the essential purposes of which would be to give assistance in the maintenance of Unitarian and Free Christian Church buildings. The amount then estimated as being available for investment was approximately £17,000.

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The proposal raised some complicated difficulties. While the Hibbert Trustees are empowered to exercise their uncontrolled discretion in the use of the income from Robert Hibbert's Trust for "the spread of Christianity in its most simple and intelligible form", there is an absolute veto on the expenditure of any of this money on buildings. Moreover, there were certain ambiguities, or imprecisions, in the wording of Mr. John Gregson's will which created further obstacles to any participation of the Hibbert Trust as such in the administration of the proposed John Gregson Trust.

There followed over twelve months of negotiation, discussion and legal consultation, but early in 1956 all the difficulties were overcome, a Trust Deed was prepared, and thirteen members of the Hibbert Trust who had expressed their willingness were appointed as original Trustees. An important clause in the Trust Deed lays down the condition that only Trustees of the Hibbert Trust are eligible for appointment as John Gregson Trustees. This arrangement makes possible close collaboration between the two Trusts, and a great economy in administrative costs.

The basic aims of the new Trust are for the promotion of corporate worship amongst those who profess Christianity in its most simple and intelligible form, and who do not require for themselves or their Ministers subscription to any doctrinal articles of belief, with special emphasis on the maintenance of the fabric of such places of worship as belong to such congregations of worshippers, and are in the opinion of the Trustees of historical or architectural importance.

Thus, the John Gregson Trust, while giving the same wide discretion to its Trustees as that which characterizes the Hibbert Trust, includes a field of activity which makes it an invaluable complement to the older Trust, and greatly augments the available resources for the support and spread of our free religious movement.

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For this happy outcome we are deeply indebted to the zeal and patient determination of Mrs. Howarth and Mrs. Dodson, and the Secretary of the Hibbert Trust at that time—Dr. Flower—who co-operated with them in facing and surmounting the various technical difficulties which might otherwise have frustrated the wishes of the founder.

The Trustees are now in a position to receive applications for assistance in accordance with the following regulations:

(1) The Trustees may grant monies for the maintenance or repair of the fabric of places of worship or associated buildings of historical or architectural importance belonging to congregations or trustees for congregations devoted to the profession of Christianity in its simplest and most intelligible form and not requiring for themselves or their Ministers subscriptions to any doctrinal articles of belief, including (but without prejudice to the generality of the foregoing words) those Churches which may now or hereafter be on the roll of the General Assembly of Unitarian and Free Christian Churches or of any body or bodies which may hereafter be or become the Central Authority or Authorities for Unitarian and Free Christian Churches.

(2) The Trustees may also grant monies for the maintenance or repair of the fabric of a place of worship or associated building belonging to such congregations or Trustees for such congregations as aforesaid which does not possess historical or architectural importance.

(3) Applications for grants shall be made in writing to the Secretary of the Trust by March 1 or September 1 in any year for consideration at the half-yearly meeting of the Trustees next following.

(4) Applications for grants must be supported by:

(a) a report from a qualified architect recommending the proposals;

(b) a contractor's estimate of the cost;

(c) a statement showing how it is proposed to meet the cost;

(d) particulars of applications made to other bodies for financial assistance and their decision thereon; if a decision has not been made, it must be reported to the Trustees as soon as it is known;

(e) where there are Trustees for the congregation who act separately from the congregation, the approval of both bodies to the proposal.

Secretary: Rev. H. S. Carter, 14 Gordon Square, London, W.C.1.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

No Separate Ways

SIR,—Since my letter of September 21 has been referred to on a number of occasions, it might be helpful if I stressed that what I envisage is a common community in which the two streams of our inheritance have separate activities only in so far as we find this necessary.

I personally would give every encouragement to humanists who, finding normal church services or education unsatisfactory, wished to experiment on their own, and I would hope that the theist would occasionally attend humanist meetings and services and vice-versa. There are many things we can do together, and it would be disastrous if we went our separate ways. But I do not see how we can be poured entirely into a single mould without serious violation to our respective personalities and immense loss to the common cause.—Yours,

Manchester College, Oxford *Colin Wright*

Travelling to America

SIR,—A month ago you published in the Youth Supplement an account of this year's Conference of the International Religious Fellowship, held in Stoos, in Switzerland. Next year the European Conference will be in Holland from August 2 to 9, but the main Conference will be held in Chicago, U.S.A., from August 13 to 18. It will follow the I.A.R.F. Congress, and the theme will be "Social Welfare—Who Cares?"

I write to ask any of your younger readers who may be travelling in America next year, or who might consider visiting America for the Conference and tours which will be arranged to contact me. The minimum cost for travelling by a normal sea route will be about £125, but students may find cheaper means. Whilst in America, all visitors will be guests of Liberal Religious Youth, and we are told that a month's stay need not cost more than £25 each, including hospitality and probably a good deal of travelling in the United States. It is hoped that one or two members of U.Y.P.L. or the Foy Society will officially represent this country, but the more young people (between the ages of, say, 18 and 30) who can be there from Europe, the better will the ties with our friends in America be cemented.—Yours,

Grenville Needham
Secretary, British I.R.F. Committee
Toc H Mark, 44 Princess Road, Leicester

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NEWS REVIEW

COUNCIL MEETING

More new ground was broken when the Council of the General Assembly met for the first time at the New Meeting Church, Kidderminster, on Friday, October 25.

Devotions were taken by the Rev. Kenneth Twinn. The President paid tribute to the memory of the late Morley C. Chancellor, who had served on the Council since 1943 and been a member of departmental committees, and had also served for many years on the committee of the Sunday School Association, particularly interesting himself in the administration of the Oxford Summer Schools. The Council stood as a final tribute to his memory.

The President gave an account of his many visits since the last meeting, including the first anniversary of the new church at Portsmouth and the bi-centenary dinner of Warrington Academy the previous evening.

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Several important decisions were made on the recommendations of the Departmental Committees. It was agreed that £2,000 from the Appeal Fund should be set apart to enable more loans to be granted to help churches with large-scale repairs, since the Loan Fund itself was now overspent by nearly £1,000. The question of a Unitarian symbol was referred to the new publicity department, the final arrangements for the setting up of which were confirmed.

The suggestion that a College Sunday should be observed in all churches annually was referred to the General Purposes Committee. It was urged that this would provide an occasion for bringing before all congregations the need to send a steady and increased supply of students into the colleges, and draw attention to the fact that the denomination as a whole must recognize more clearly its responsibility for supporting the work of the Colleges in every way.

Miss Tarrant drew attention to the forthcoming issue of three more pamphlets in the Personal Testimony series, and stated that the series had met with great success. Mr. Richards reported on another highly successful Youth Leadership Course at Great Hucklow, and the disappointment felt at the failure of churches and schools to provide sufficient students to enable the London Course to be held. He appealed to all committees to ensure that full advantage was taken of these excellent courses.

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The Treasurer's report drew attention to the saving on the cost of the Annual Meetings as a result of the generous financial support given by the Midland Christian Union members. He emphasized that if we were not to have a large deficit, the Annual Collection and the Simplex Envelope Scheme must produce £1,550.

It was announced that the Essex Hall Lecture would be given by Principal Kenworthy; that Dr. S. van der Woude, one of the secretaries of the I.A.R.F., would be a speaker at the Friday morning session and would talk about his experiences in getting relief into Hungary last year, which work was still continuing and was meeting a great need, but which was not restricted to our co-religionists; and that the Council would recommend for election as Vice-President, the Rev. A. W. Vallance.

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The Secretary reported on the progress of the rebuilding of Essex Hall. It was confidently expected that the premises would be ready for occupation next autumn, and that about £10,000 was still required. The General Purposes Committee was asked to consider the holding of the autumn Council meeting next year in the new Hall and the Welcome and Recognition Service in London.

Attention was drawn to the fact that next year the Women's League would celebrate its Jubilee, and it was agreed to mark this with a suitable resolution at the Business Meeting to which the President of the League would be asked to reply.

The Council expressed its sincere thanks to Mr. H. F. Pearson, who has just retired from the Treasurership of the Sustentation Fund after holding the office for thirty-seven years. It also welcomed Mr. F. Maurice Jones, of Manchester, as the new Treasurer.

The Rev. A. W. Vallance reported on the recent meeting of the British Council of Churches in Leeds, which he had attended as our representative, specially mentioning the interest of the Social Responsibility Department in Mental Health, the Study Conference on Sex, Marriage and the Family, and the suggestion that future meetings of the Council should be residential.

The Mayor and Mayoress of Kidderminster attended the tea and gave a civic welcome to the Council. Present also at the tea were the Misses Jane and Carrie Badland, both now well launched into their second century and still taking a keen interest in the affairs of their church, rarely missing morning service each Sunday. The President expressed the thanks of the Assembly to the Mayor and to the Kidderminster congregation for its hospitality. Mr. W. W. Winbury, the Secretary, who had carried a heavy burden on the organizational side, suitably replied.

Rawtenstall Bicentenary

The Rawtenstall congregation commemorated its Bicentenary on October 19 - 20. At the Bicentenary Supper on the Saturday, the President, Mr. W. J. Scaife, as one of the oldest members, spoke of the past and of those men and women, both past and present, who had served the Church and the community in so many ways. The Mayor and Mayoress of Rawtenstall were present and, after being introduced, the Mayor referred to the long history of the congregation being the first Nonconformist congregation to be established in the village of Rawtenstall. He also paid tribute to the contribution made by members to the life of the town. Representing the N.E. Lancs. Unitarian Mission, the Rev. B. Gill brought the greetings of the churches in the Mission area and reminded those present of the need to-day to maintain a strong witness to a free faith. The best wishes of the sister congregation at Newchurch were expressed by the Vice-President, Mr. A. Taylor, who welcomed the recent inter-congregational visits and hoped there would be a strengthening of fellowship in the future. The Rev. E. B. Short, of Newchurch, mentioned the apparent uniqueness of Rawtenstall, which was also shared by Billingshurst, in being the only two surviving congregations associated with the G.A. which came into existence during the mid-18th century. The Rural Dean and Vicar of St. Mary's Church, Rawtenstall, the Rev. H. K. Turner, expressed the good wishes of his church and said that his knowledge of Unitarians and Unitarianism had been very slight until coming to the Valley, now, through the co-operation of lay persons and his friendship with Mr. Clarke, he could pay his tribute to the members and the faith that was in them. The Rev. G. Dean Sherriff, the Methodist Superintendent Minister, brought the greetings of all Methodists in the area and spoke of the need for a common witness and co-operation in those things which were bigger than denominational differences. Messages of greeting and goodwill were read from the President of the G.A., the Rev. J. P. Chalk; the President of the Provincial Assembly, the Rev. J. Harry Smith; the local Baptist minister, the Rev. R. H. Woolford; and the M.P. for Rossendale, Mr. Anthony Greenwood.

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At the Commemoration Service on the Sunday, members were joined by friends from neighbouring churches. The service was conducted by the minister, the Rev. G. L. Clarke, and the address was given by the President-Elect of the G.A., the Rt. Hon. J. Chuter Ede. As the President of the I.A.R.F., Mr. Chuter Ede expressed the good wishes of the Association which reminded the congregation not only with its link with the past but also with other free religious congregations throughout the world. Mr. Chuter Ede then spoke of the contributions to scientific knowledge in the past by such Unitarians as Newton and Priestley. Knowledge brought power, and to-day, power over the physical world was possessed by a few. There are many ways in which knowledge and power can be used or, unfortunately, abused. There was, therefore, something greater than knowledge—wisdom, and wisdom lies in a responsible use of the power obtained through knowledge. Man has the right to knowledge but he also has the duty to use it in wisdom. Each new truth was an endowment of humanity by God, and the purpose of the world is revealed in the truth which recognizes material, moral and spiritual power. It was possible for science to destroy the world, and religion was needed to defend and encourage those values which are inherent in "the homespun dignity of man". For two hundred years the congregation had witnessed to the necessity of truth in religion and the maintenance of that witness was as necessary and vital as at any other period in its history.

Australia : Melbourne : The tenth anniversary of the Rev. Victor James's ministry with this church was marked by special services on Sunday, July 14. The attendances were the largest for some years, and the special singing was much enjoyed.

After tea, served between afternoon and evening services, the senior trustee, Mr. W. J. Smart suitably expressed the thanks and good wishes of the congregation to the Rev. V. and Mrs. James, and as a small token of goodwill presented Mrs. James with a bouquet.

The annual Sale of Work organized by the Women's League, which Mrs. James serves tirelessly as secretary, evidenced the energy, hard work, and keenness of the Leaguers. The offerings met with an eager response and the proceeds amounted to £118, of which £100 has been voted to church funds.

The annual appeal for direct giving closed at the end of the church's year, September 30. It raised £480 17s., of which nearly all came from small donations, many of them from listeners to our Sunday radio session distant from Melbourne. This widespread interest in and support of our message is most gratifying.

While the annual appeal just mentioned was in progress, the annual radio broadcast and special service in support of the "Save the Children" fund also occurred. In the circumstances, a total of £136, again from donations, was most satisfactory. This year the whole proceeds will go for welfare work among aboriginal children in this State.

The congregation, in addition to issuing the Unitarian badge to which *The Inquirer* has made very kind reference, has lately published two pamphlets. The first, "Who Are These Unitarians?" sketches our denomination's origins and outlines the principles and aims of the Melbourne Church. The second, "Tomorrow We Die?" deals with the possible effects of nuclear-weapon tests and urges their cessation.

Belfast : First Church : United Nations' Sunday, October 27, was observed by the holding of a Service for Peoples of all Faiths. There were readings from the sacred books of many religions, all of them concerned with the general theme of world and religious unity.

There were readings from the Upanishads, by Mr. Vasant Tagare, of India, a Hindu; and from the Parsee Scriptures, by Mr. Maurice Aibara, also from India; from the Muslim Scriptures, by Mr. Feisul Mufti, of Syria, all of whom are students at Queen's University. Mr. Anaspasis Pascali from Cyprus, another student who is a member of the Greek Orthodox Church, read from the New Testament; Miss R. Rosenfield from the Jewish Scriptures; and Mrs. Villiers-Stuart and Mr. Charles Macdonald from the Bahai Scriptures.

In the course of his address, Mr. Abdul Majid, editor of *The Islamic Review*, spoke of the brotherhood of all nations and of the contribution of Islam in particular. He said that Islam more than any other religion was free from colour or racial prejudice. He believed it had much to give to the world in that connection, and that Christians and Muslims together could bring the ideal of brotherhood to realization in the world. The service was conducted by the Rev. Dr. John McLachlan. There was a large congregation which joined wholeheartedly in the singing and the responsive prayers.

Dukinfield : Old Chapel : The 250th Anniversary Celebrations were held on Saturday and Sunday, October 26 and 27. After tea had been served early on Saturday evening, a public meeting was held in the large hall. The Chapel Warden, Mr. J. S. Miller, presided, and among the speakers to bring greetings and congratulations were Principal F. Kenworthy, the Rev. F. Cottier, the Rev. J. H. Smith, and the Rev. Lawrence Redfern. The principal speaker was Mr. Redfern, who delighted his audience with a stirring message, which was suitably interspersed with seasonable wit and humour.

At the Sunday morning and evening services, Mr. Redfern preached to very large and appreciative congregations—the evening congregation numbered well over 600—and the collections for the day amounted to over £50. The chapel was beautifully decorated with large chrysanthemums, anonymously given, the floral decorations in the porch were given by a member of the congregation, and there were new carpets on the ground floor of the chapel. The congregational singing of appropriate hymns to well-known tunes was most inspiring. At each service there was an anniversary hymn, specially written for the occasion, by the Old Chapel minister. A large voluntary choir composed of singers from the Stalybridge and Ashton congregations, together with the Old Chapel voluntary choir, rendered two anthems which were much appreciated. To say that Mr. Redfern's sermons were likewise most inspiring is only to state the obvious.

At an afternoon service attended by the Sunday School scholars, teachers and parents, a Bible, suitably inscribed with details referring to the foundation of the chapel, was presented to every young person connected with the Chapel and Sunday School. The presentation was made by the Chapel Warden, who in a brief address urged the young people to be faithful to the Chapel and to the great cause it represents. In all, over 130 Bibles were presented, and no doubt they will be greatly treasured by the recipients in the years to come.

Altogether a memorable week-end in the long life of the Chapel and one that will be remembered for a long time to come.

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 10, 1957

Aberdare, Highland Place, 11 and 6, Supply
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. S. E. Bowen
Aberystwyth, New Street Meeting House, 11, Mr. [illegible] Morgan.
Altrincham, Dunham Road Chapel, 10.45 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill, 3, Rev. E. Shirvell Price
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. R. Taylor
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (November 17), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. David Craven
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cordell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Dr. Ernest Green, 6.30, Rev. J. Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. A. S. Moore
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Hyde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 3.30, Welsh, and 6.30, Rev. Roy John
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inez Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 10.45, Rev. L. A. Gribble, 6.30, Rev. C. A. Piper
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Edric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Mrs. J. Evans
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. Bruce Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. Potts
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. John Cavalier
Exeter, George's Chapel, South Street, 6.30, Rev. L. J. Hines
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Mr. Kenneth Street
Gloucester, Barton Street, 3, Rev. J. M. Quirk
Godalming, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45, Rev. J. B. Tonkin, 6.30, Miss K. Bramhall
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Kendal, Market Place, Unitarian Chapel, 6.30, Mr. T. Wardle
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. B. L. Golland, 6.30, Mr. K. [illegible]
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Sanctuary, Miss J. E. Lorimer, The Little House, Garth Road, 11, ——
Lewes, Westgate Chapel, 11, Rev. W. Waddington
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemball
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Supply
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murren
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kirkman
Liverpool, Hope Street, 6.30, Mr. E. E. Lloyd
Liverpool, Ullet Road, 11, Rev. N. Kirkman, 6.30, Mr. G. Craig
London, Bell Street, Edgware Road, 6, Rev. Walter Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. W. Waddington
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. Graham [illegible]
London, Forest Gate, Upton Lane, 6.30, Mr. F. Lewis
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gladstone (also, 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 10.50, Rev. Donald P. Max
London, Highgate Hill Unitarian Church, 10.45, Mr. G. J. Price
London, Ilford High Road, 11 and 6.30, Mr. T. E. Dalton
London, Islington, Upper Street, Prebend Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham, Unitarian Church, High Street, 11, Rev. F. Hankinson
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. John Kielty
London, Mansford Street Church, Bethnal Green, 6.30, Dr. Dorothy Tarrant
London, Richmond Free Church, Ormond Road, 10.50, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Arthur Peacock
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. Hankinson
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply.
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Wm. McMillan
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (November 17), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. K. Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Rev. D. C. Doel
Moretonhampstead, 3 and Newton Abbot, 6.30, Rev. C. G. Toone
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. Eric Phillips
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 11, Mr. K. L. Smith
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kerley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dumble
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30 Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hellary
Ringwood, Hants, The Meeting House, 6.30, Rev. Lawrence Redfern
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of Our Father, 10.45 and 6.30, Supply
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Mr. H. Mathews
Sheffield (Attercliffe), 6.30, Mr. T. H. Morris
Sheffield, Fulwood Old Chapel, 10.45, Rev. F. Sorell
Sheffield, Upper Chapel, 10.45 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 10.45 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Mr. H. A. Guy
Southend-on-Sea, Darnley Road, 6.30, Mrs. J. Williams
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swansea, Pennard Free Christian Meeting House, 11, Rev. B. Viney
Swinton, Swinton Hall Road, 10.45, Rev. W. Bees, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. W. H. Cordell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenzie
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Findlow
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Dr. S. J. Kennett, 6.30, Rev. L. A. Gribble
Walsall, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Rev. H. Maguire
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. R. W. Hill
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30, Mr. H. Mathews
York, St. Saviourgate Chapel, 6.30, Rev. J. S. Patrick
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15 Rev. D. W. Robinson, Manse Telephone LX 5321
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilks
Wellington, Service suspended — Enquiries — Mrs. Wirth, Tel. 44-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Magnus C. Ratter

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Marriage

Halsteeg—Faulkner—On October 17, 1957, at the Church of the Saviour, Southampton, by Dr. J. Cyril Flower, Harry to Truda Edna Sylvia, elder daughter of Mr. and Mrs. A. W. Faulkner.

UNITARIAN CHURCH, PONTYPRIDD

Annual Sale of Work — November 21

Opener:
MRS. BESSIE JAMES (Aberdare)

◆

Donations and gifts gratefully acknowledged by Mrs. Edward Thomas, Penywaun, Nelson, Glam., or Rev. Alan R. Taylor, 40 Morgan Street, Pontypridd, Glam.

Bedfield and Framlingham: On Sunday, October 20, the congregations joined in celebrating the 240th anniversary of the founding of Framlingham Chapel, which lovely old building is now registered as an "Ancient Monument" among the notable buildings in our land. A service was held at 3 p.m. at Bedfield Chapel, and after tea the journey to Framlingham was made by a group of members to attend the evening service there. The Rev. Wilfrid Waddington conducted both services and good congregations listened to two inspiring sermons. Particularly notable were the decorations at Framlingham, an abundance of flowers having been presented by members.

Brighton: Christ Church (Unitarian), New Road, Brighton, has had a number of interesting special services. On September 1, the Rev. John Rowland celebrated the fifth anniversary of his appointment to the Brighton pulpit; on October 13, the President of the General Assembly, the Rev. J. P. Chalk, once a member of the Brighton congregation, preached at a service to celebrate the anniversary of the foundation of the congregation there; unfortunately the influenza epidemic considerably reduced the number who were able to listen to Mr. Chalk's inspiring message. A fortnight later, however, on October 27, there were over eighty present at a Service of All Faiths, arranged in collaboration with the World Congress of Faiths. The preacher was the Baroness Ravensdale; the devotions were conducted by the Rev. John Rowland, and there were readings by Mr. H. Middleborough, J.P. (Liberal Jew), Mr. Muhammad Butt, of the Woking Mosque (Muslim), and Mr. W. J. Werry (Unitarian). Most of those present agreed that this was one of the most encouraging services of recent years.

Chowbent Chapel: A successful "Autumn Fair" was held at Chowbent Chapel, Atherton, on Saturday, October 19, opened by Mr. H. B. Moore, of Hale, with Mr. Kenneth Greenhalgh, one of the younger trustees of the Chapel, in the chair. There was the usual variety of goods, and the result was approximately £346. The proceeds will be devoted to the Essex Hall Rebuilding Fund, in order, if possible, to bring the total contributions from the Chapel and members to £300, and to the provision of a new banner for the Chapel and Sunday School to be used at the customary Lancashire "walking day" processions.

Southampton: As they were present at the opening of the rebuilt church a year ago, the committee and congregation of the Church of the Saviour (Unitarian), Southampton, were pleased to welcome the Mayor and Mayoress of Southampton (Mr. and Mrs. G. T. Dicks) at the first anniversary of the church on Sunday, October 13. The Mayor and Mayoress were received by the deputy chairman and his wife (Mr. and Mrs. G. M. White) and Mr. James Fray (secretary). Dr. J. Cyril Flower (Ringwood) observed that there had been an anniversary of the Unitarian cause in Southampton since 1846.

Women's League: Southern District: The annual autumnal Rally was held at Southampton on October 17. As this gathering combined the quarterly meeting of the Southern District and the Central Committee meeting, it was an opportunity for many to visit the newly-built church at Southampton. A splendid congregation assembled in the bright church to take part in the service conducted by Miss Ruth Herford, the National President. The text of her address was from the lesson read by Mrs. Carter, of Newport, I.O.W., ". . . neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing".

Miss Herford reminded us that there are two means of obtaining what we want—either to buy with money or to receive a present. In order to purchase necessities we should work fairly to receive payment for labour and we should do well to remember that "something for nothing" is the curse of the present day. When we receive a free gift we are uneasy unless we can give in return if we have the right attitude to life.

In serving as President of the League Miss Herford reminded us that one pays for this privilege with constant travel and mental strain in preparation for meetings and services, but there is great reward in new contacts and friendships, and the fresh point of view.

After tea in Kell Hall, Mrs. Carter, District President, offered the thanks of all to the Southampton members for their hospitality and to Mrs. Howarth, of Bournemouth, who had been responsible for the arrangement of the meeting and for the hospitality given to visiting members.

Mrs. Howarth then gave an address on "The Changing Face of Liberty", reminding us that that particular neighbourhood was much identified with political and religious liberty through Nelson, the Tolpuddle Martyrs, and the sailing of the *Mayflower*. She reminded us that the Golden Jubilee of the League will be celebrated next year and the status of women had altered much since the foundation. If the League were to fulfil its function in the churches, parents and children must be encouraged to attend service as families; the outer covering of jeans and sweaters only concealed a soul with a questing mind towards the service for God.

Marion Capers

Above the choir stalls on the east side of the Chancel at Warwick Chapel there is a memorial tablet to George Capers. He died in 1932, and for the last quarter of a century his widow maintained his standards of devoted service to the chapel in which they had been married and to which they had brought their joys and their sorrows. Mrs. Capers died on October 18 last, and with her passing Warwick Chapel has lost a loyal member who took particular pride in the self-appointed task of keeping clean this house of God. She will be long remembered for her simple trusting faith and her cheerful smile. She did indeed "make the house where God may dwell beautiful, entire and clean".

She was laid to rest in Warwick Cemetery on Thursday, October 24, following a service in her beloved Chapel, conducted with effective simplicity by the Rev. E. H. Morris, of Coventry.

L.C.T.

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